

Saturday Magazine.

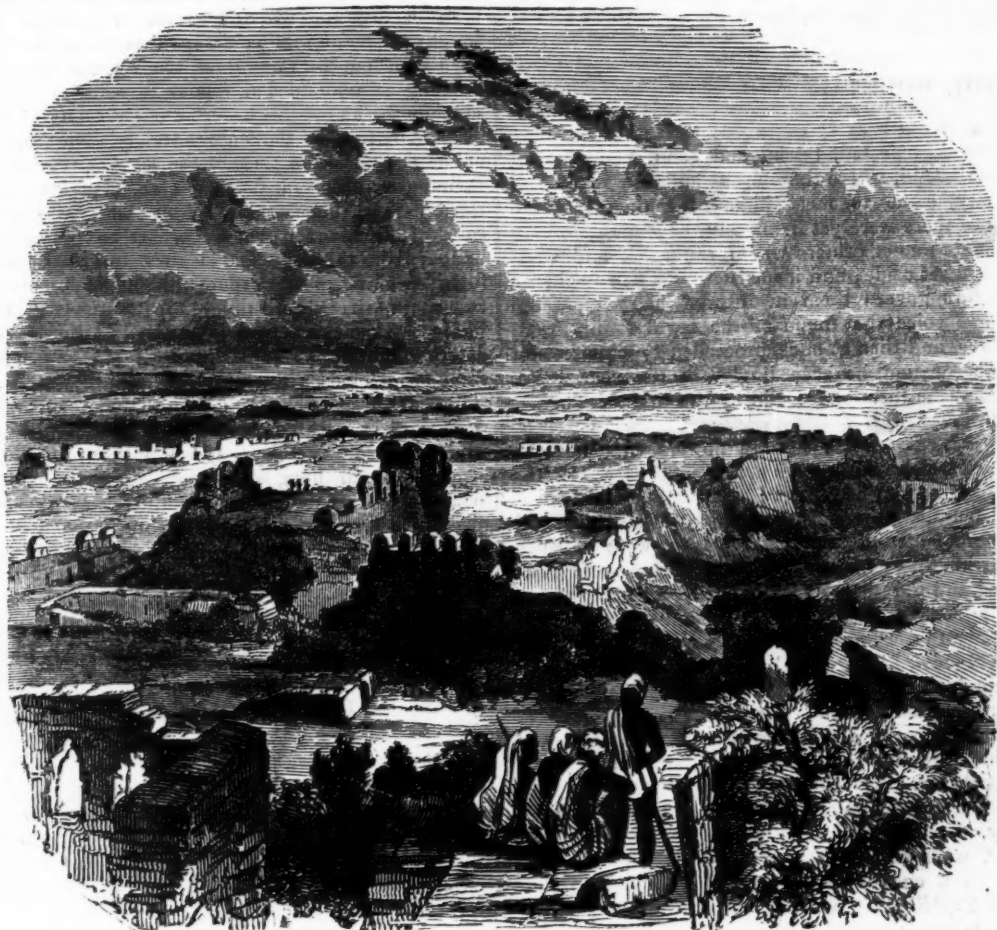
No. 516.

JULY



18TH, 1840.

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ONE PENNY.



TOGLAKABAD.

WITHIN a few miles of the city of Delhi*, in India, stand the remains of a once populous and important town, named Toglakabad, or Tughlickabad. It was a fortified town with a strong citadel, situated in the territories assigned to the Mogul in the province of Delhi, and named from its founder the Emperor Tughlik. A few miserable huts contain all the present inhabitants of Tughlickabad; but the rude, massy, and stupendous ruins of its walls, palaces, and subterranean apartments, still attract the curiosity of travellers. Within a separate irregular fortification, connected with the town by a causeway, stands the mausoleum of the Emperor Tughlik Shah, (who reigned about A.D. 1321,) built of gigantic blocks of granite, in the form of a truncated pyramid, the walls converging as they ascend.

Toglakabad appears to have been intended as a sort of citadel for the defence of the imperial city of Delhi, and to have arisen out of the disturbed state of Hindostan at an early period of its history. In the year 1317 (717 of the Hegira) Mubarick the First ascended the throne of Delhi, through the instrumentality of some of his military officers. These

supporters he put to death after he had gained the imperial dignity,—a species of gratitude not at all uncommon in oriental countries: it is not improbable that monarchs, who hold the sceptre by so loose a tenure, apprehend that those who have power to put them on the throne may also be able to remove them from it. Mubarick disgusted many of the nobles of his court by heaping honours and rewards on slaves and persons of the lowest degree. Among others, Hassan, one of his slaves, the son of a seller of rags in Guzerat, received the title of Chusero, and, through the king's partiality for him, became the greatest man in the empire: he was appointed to the command of the army, and at the same time to the office of vizier; without possessing any of the talents necessary for those offices. The king then entered on a series of wars, which, being generally successful, enabled him to heap favours on his favourite Chusero. These favours so increased the influence and the ambition of this minion, that he began to have designs against the throne, and tampered with the officers of the army to gain them over to his purpose; this they refused to do, and they informed the emperor of the designs of Chusero, but

* See *Saturday Magazine*, Vol. X., pp. 130, 186.

the latter contrived to gain credence for a false tale, by which he was pardoned and the officers punished. Chusero, however, afterwards succeeded, by the aid of a band of hired ruffians, in murdering the emperor and all his supporters, and then mounting the throne of Delhi under the title of the Emperor Chusero.

These scenes excited disgust in the mind of Ghazi, Governor of Lahore, who, being resolute and well-intentioned, resolved to do his utmost to get rid of a cruel usurper, who, as well as the man whom he had just murdered, had no legitimate right to the throne. He collected around him all the omrahs and chiefs who had resolution enough to oppose the tyrant, and marched with a powerful army towards Delhi. The usurper with his army came out to meet them, and was utterly defeated, taken, and slain. Ghazi then entered Delhi, where the omrahs and magistrates of the city came to meet him. He then inquired whether there were yet living any descendants of the legitimate line of princes whom Mubarick and Chusero had set aside; and if not, desired them to choose a king to govern them in future. They answered with one voice that none of the royal family were left alive, and then at once proceeded to choose him as emperor; and he accordingly, in the year 1321, ascended the throne of Delhi by the title of Tuglick the First.

Tuglick exerted his utmost powers to repair the mischief which had fallen on the empire during the preceding reigns; he repaired the palaces and fortifications, founded others, and encouraged industry and commerce; men of genius and learning were called to court; institutes of law and government were established and founded; and a better system of government pursued. Soon after his accession, he found it necessary to send an army to bring to allegiance a revolted chief, Liddledeo, the prince of Arinkil; and the conduct of this army was given to Jonah, the emperor's eldest son. Through the treachery of some of the omrahs, this expedition failed of success; but, in a few months afterwards, another army was collected, and despatched to Arinkil. This city was then besieged and taken, and Liddledeo and all his family, together with their elephants, treasure, and effects, were sent to Delhi. The emperor received them in a citadel which he had built near Delhi, called *Tughlikabad*; and this is the first mention which is made in the history of Hindostan of the place represented in our frontispiece. We do not propose to continue the details of the history; having shown what were the circumstances under which, and by whom, the city of *Toglakabad** was built in the year 1323.

The amiable Bishop Heber appears, from the following extract from his Journal, to have contemplated a visit to *Toglakabad*, but to have been unable to fulfil his intention: "January 3.—This morning early I sent off my tents and baggage to Furreedabad, a little town about fifteen miles from Delhi, and in the afternoon followed them on horseback, escorted by five of Skinner's horse, and accompanied by Mr. Lushington and Dr. Smith. We passed by Humaioun's tomb, and thence through a dreary country, full of ruins, along a stony and broken road, marked out at equal distances of about a mile and a half, by solid circular stone obelisks, 'cross minars,' erected

during the prosperous times of the empire of Delhi. Half way to Furreedabad we passed the gigantic ruins of *Toghlikabad*, on a hill about a coss* to our right. I regretted that we could not see them nearer; but the stage was of sufficient length for our horses, and the few remaining hours of daylight, without this addition. Mr. Elliot described them as chiefly interesting from their vast dimensions, and the bulk and weight of the stones employed in them."

From Major Archer, however, we obtain more detail on the subject. He says that the new city of Delhi, and the old fort of *Toglakabad*, form a continuation of each other, extending seven or eight miles. *Toglakabad* he describes as one of the grandest sights he ever witnessed, although nothing more than the deserted ruins of a huge fortress, the rearing and building of which must have cost infinite time and labour. The beholder is struck with awe at the colossal remains, which seem rather the work of "Titans" than of men. The circumference of the fort is from five to six miles: the citadel is very high and commanding; and to add to the strength of the whole, a large space on one side can easily be inundated. The king's tomb is outside the fort, and forms a fortified outwork; the communication is by a stone causeway, arched. "The wonder," says Major Archer, "is excited how men could put such enormous blocks of stone together, and fashion them into fair proportions, when assisted so limitedly by art, through the aid of mechanics: how they managed is a secret which will doubtless rest with the inventors, for their descendants are as blessedly ignorant of any useful science as men need be."

Our frontispiece, which conveys a good idea of the remarkable ruins we have attempted to describe, is taken from the valuable *Indian Views* of Captain Luard, with his kind permission.

* A coss is the Indian name for a road-measure about a mile and a half in length.

THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF.—Interesting and lovely as the green fields in their luxuriant richness must ever be, to the eye of faith and devotion they are even more so: did we accustom ourselves to associate with their beauty the superintending providence of God, as well as the subordinate art and labour of man, they would possess an interest and a loveliness which the mere lover of nature never knew. The sweetest landscape is improved by the presence of animated objects, which impart a liveliness, an interest, as it were, an existence, to the whole. What increased force and interest are added to it by the presence, so to speak, of the living God!

Shall we be so selfish as to ascribe the beauty of our cultivated and richly-laden fields to the mere assistant labours of our own fallen race, unto whom all beyond the original curse of barrenness is mercy? Not unto us, not unto us, O Lord, but unto thy name be all the praise. Yea! we will praise thee for thy goodness, and declare the wonders which thou doest for the children of men.

If we accustom ourselves to such meditations as these,—if we view the earth as the Lord's, and the fulness thereof—if we view every good gift and every perfect gift as coming down from above,—we shall find "good in everything;" we shall find more to occupy our minds amid the green fields, despite their solitude and stillness, than in the crowded city; each path will lead us to pleasure, to instruction, to God; the rolling year will be full of Him; the wide theatre of the world will be to our minds but one universal house of prayer, one varied and beauteous temple of Him who dwelleth not in temples made with hands; and all the countless creations of his bounty, all those kindly fruits of the earth given and preserved to our use, and in due time to be enjoyed by us, will constantly admonish us, as they rise into strength and beauty, to give thanks unto the Lord, for he is good; for his mercy endureth for ever.—PALIN'S *Village Lectures on the Litany*.

* The orthography of Indian names is exceedingly confused and uncertain; there are half a dozen different modes of spelling the name of the city which we call *Toglakabad*, and it is difficult to say which is the right one. We may mention, as another and still more striking instance of this, the name of Genghis Khan, the Asiatic conqueror: not only are there ten or twelve different modes of spelling this name (such as *Chengiskan*, *Gengiskhan*, &c.), but we have actually known the same author spell it seven different ways in different parts of the same volume.

HISTORICAL NOTICE OF THE EDICT OF NANTES.

IN reading details of the history of the various mechanical and manufacturing arts, we frequently find mention made of the *Revocation of the Edict of Nantes*, as being a means by which the regular course of trade was much disturbed and turned into new channels. It may be interesting to general readers, particularly of a Protestant country, to know something of the nature, the object, and the effect of that edict.

The *Edict of Nantes* was a sort of act of parliament passed in France in 1598, and the *Revocation of the Edict of Nantes* was the withdrawal of that act in 1685; the object, in both instances, being of a religious nature. The Protestants of France, during and soon after the time of Luther, were called by the general name of *Huguenots*, the origin of which term is rather uncertain; and in a recent Supplement on Paris*, we have given the outlines of the various persecutions which the Protestants suffered from the Romish party, particularly the horrid event known as the *Massacre of St. Bartholomew*. The Edict of Nantes was intended in some respects as a termination of this series of injuries and persecution, and took effect about twenty-six years after the date of the massacre. When the weak and cruel Henry the Third, who was a mere puppet in the hands of the crafty and still more cruel Catherine de Medicis, died, the crown of France devolved upon Henry, king of Navarre, who then took the title of King Henry the Fourth. He was originally a Protestant, and however state policy may have led him to the culpable weakness of changing his profession of faith two or three times during his reign, there seems reason to believe that he always remained, at heart, a Protestant. But be this as it may, in 1598 he passed or granted the Edict of Nantes, by which the Huguenots or Protestants had their civil rights secured to them; the free exercise of their religion was confirmed to them; they were to have equal claims with the Roman Catholics to all offices and dignities; and they were left in possession of certain fortresses which had been secured to them.

The effect of this edict was, that the Protestants much increased in power and influence in France, and Protestantism might have taken deep root in the country; but, unhappily, Henry the Fourth was succeeded by Louis the Thirteenth, a man in every way his inferior. Under the influence of an ambitious favourite and of a crafty confessor, Louis began to renew that narrow system of intolerance of which the Protestants had so long been the victims. A long series of civil contests followed, which ended in the complete subjection of the Protestants to Louis, or rather to his minister, Richelieu, at the siege of Rochelle in 1629. For some years after this period, the Protestants, though not possessed of any political or civil power, were allowed to perform the offices of their religion undisturbed. But when Louis the Fourteenth had been some years on the throne, and had exchanged a life of voluptuousness and profligacy for one of gloomy bigotry, he recommenced the persecution of the Protestants. Under the fallacious and most unchristian idea that Protestants were to be made Romanists at the point of the sword, he commenced a terrible series of oppressive and cruel acts. In 1681 he deprived them of most of their civil rights, and on the death of his minister, Colbert, who had opposed these violent measures, he proceeded to still greater extremities. Bodies of dragoons were sent

into the southern provinces, where the Protestants were most numerous, to compel the unhappy inhabitants to abjure their faith; and, to prevent the emigration of the sufferers, the frontiers were guarded with the utmost vigilance. But notwithstanding this strict watch, more than five hundred thousand Protestants contrived to escape from France, resolved rather to expatriate themselves than to renounce their faith: this was about one-half of the whole number of Protestants in France.

It is not difficult to perceive the effect of this ruthless persecution of the Protestants: we see in it a wise and just ordination of Providence, by which those who embroil their hands in the blood of their fellow-creatures to compel an abandonment of their faith, bring down on their own heads unforeseen and irremediable evils. France lost half a million of her best artisans, and the Protestant countries of Europe, particularly England, Holland, and Brandenburg, gained a large accession of skilled labour, which soon had a most material influence on the manufacturing interests of these countries. Weavers, and others connected more or less with the manufacture of tapestry, were very numerous among the emigrants, and they carried the secrets of their trades to the other countries which we have mentioned.

The grounds on which the Protestants gradually found their position to be insupportable in France were numerous and most vexatious. Every species of favour was lavished upon converts, such as exemption from taxes, enfranchisement from parental authority (if the parents persisted in remaining Protestants), advancement in professions, in public service, and in military rank; while, on the other hand, disabilities of every kind were multiplied for those who adhered to the Protestant faith: all places of honour and profit were closed against them; and those who had previously held such offices were compelled to resign them. The Protestants were next excluded from every kind of trade, and from the profession of law and medicine. All pensions and dignities were withdrawn from them; their names were erased from the books of the universities, and from the list of the royal household; and they were forbidden to farm the revenue, or to serve the king in any capacity whatever. The chambers of parliament, established for the maintenance of the Edict of Nantes, were suppressed. The Protestant clergy were vexed and humiliated by many restrictions of a most harassing character; their synods were made less frequent, and the subjects of discussion limited in number; their charitable funds were applied to Roman Catholic purposes; they were forbidden to teach the languages, philosophy, or theology; and the flourishing college of Sedan was suppressed, together with other schools and colleges. The Protestants inhabiting the towns were obliged to abstain from secular employments on the festivals of the Roman Catholic church: they were also compelled to salute the host, and to perform many similar offices repugnant to the principles of a Protestant. When they retired into the country, and attended worship according to the form of their church, in the castles of the nobles of their own persuasion, the court limited their number, and disputed the right of the nobles to that feudal rank to which the liberty of worship in their own castles was attached. The clergymen were next forbidden to preach, and were discharged from their offices.

Is it surprising, then, that this series of cruel persecution should have led to the abandonment of home and country? and can we refrain from expressing admiration at the firmness which induced

* *Saturday Magazine*, Vol. XV., p. 250.

the Protestants rather to go to foreign lands than to give up their cherished faith? The consequences of these unrighteous proceedings on the part of the French court were, as we have said, highly detrimental to the true interests and the real prosperity of the French nation, by the prodigious emigration it occasioned among the Protestants, who sought, in various parts of Europe, that religious liberty, and that humane treatment, which in their mother-country was so cruelly refused them. Those among them whom the vigilance of their enemies guarded so closely as to prevent their flight, were exposed to the brutal rage of an unrelenting soldiery, and were assailed by every form of barbarous persecution that might tend to subdue their courage, exhaust their patience, and thus engage them to a feigned and external profession of Popery, which in their consciences they beheld with the utmost aversion and disgust. The inhabitants of Cevennes, who were roused to attempt something in their own defence, afterwards addressed a letter to the Dauphin, setting forth the reasons which had compelled them to resort to arms. After speaking of the persecution which preceded the revocation, they proceed:—

After they had done us all these mischiefs, the Edict of Nantes was repealed. In the execution of the revocation of this edict, they demolished our churches, and banished our ministers out of the kingdom for ever, continuing to us a thousand mischiefs, under divers pretences. All these dreadful forms of persecution astonished the Cevennois, who had none to comfort them. Fear caused some of them to hide themselves in woods and dens; and others endeavoured to flee out of the kingdom, that they might set their lives and consciences at liberty, according to the precept of the Gospel, "If they persecute you in one city, flee unto another." But the passages were so well guarded to hinder the flight of these poor people, that the greater part of them were taken and sent to the galleys. They that fled from the city were also taken and locked up in prisons, which were soon filled with these persecuted Protestants.

They proceed to state that while they were in concealment, performing divine worship, in accordance with the institutes of Protestantism,—

The priest and friars, having notice of it, caused yet more dragoons and other troops to be sent into the Cevennes, which they placed in ambuscade, in the places through which those that were of the assemblies were to pass on their return. They seized them and cast them into prison; condemned some of both sexes to be hanged, and others to be carried away, the men to the galleys, the women to the nunneries. And if they happened to find the place where they were assembled, they fired upon them without mercy, and without distinction of sex or age.

These remarks it may be well to illustrate by one well-authenticated instance; and we will avail ourselves, for that purpose, of an interesting little work, published a few years ago, on the subject of the Revocation of the Edict of Nantes. A small band of Protestants, with their pastor, M. d'Algue, met in a secret spot for the performance of Divine service, having previously placed some of their body at all the avenues, to secure themselves against surprise. One of those to whom they had confided this office quitted his post, and hastened to St. Etienne, where he broke faith with his companions, and gave information of the assembly to the king's troops. An officer and twenty men put themselves under the guidance of this unworthy person, who conducted them to the place of meeting. They found the assembly engaged in celebrating the Lord's Supper; and into the midst of this peaceful scene of Christian communion the soldiers rushed with fury, making a discharge which at once threw many to the ground. Then drawing their swords, they struck indiscriminately at all they met, whether men, women, or children, killing some, and wounding great numbers. They

afterwards pursued all who had fled on their approach to hide themselves among the rocks, and treated such as they could find in a similar manner. Among those who had taken flight, there were many who, finding they were pursued by the soldiers, threw themselves into the river which crossed their way, hoping to find the fording-place and to pass in safety; but as it was night, the greater part were unable to discover the ford, and were thereby carried away by the current and drowned. M. d'Algue, their pastor, favoured by the darkness, escaped on this occasion, but was taken some time after, together with his friend, the Sieur Roques, one of the elders of the church of Caderles. They had both remained firm to their religion, and had been compelled to seek concealment, by wandering about in the forests for eighteen or twenty months. They were at length arrested, and brought to trial: the crimes of which they were accused were, the having kept themselves concealed for a long time, that they might not be obliged to change their religion; and having assisted at many Protestant assemblies, and performed in them the functions of ministers. They pleaded guilty to all these charges, with cheerfulness and readiness, as being charges at which they should feel glory rather than shame. They were condemned to death, but offered life if they would recant: this they scorned to do, and both perished on the scaffold.

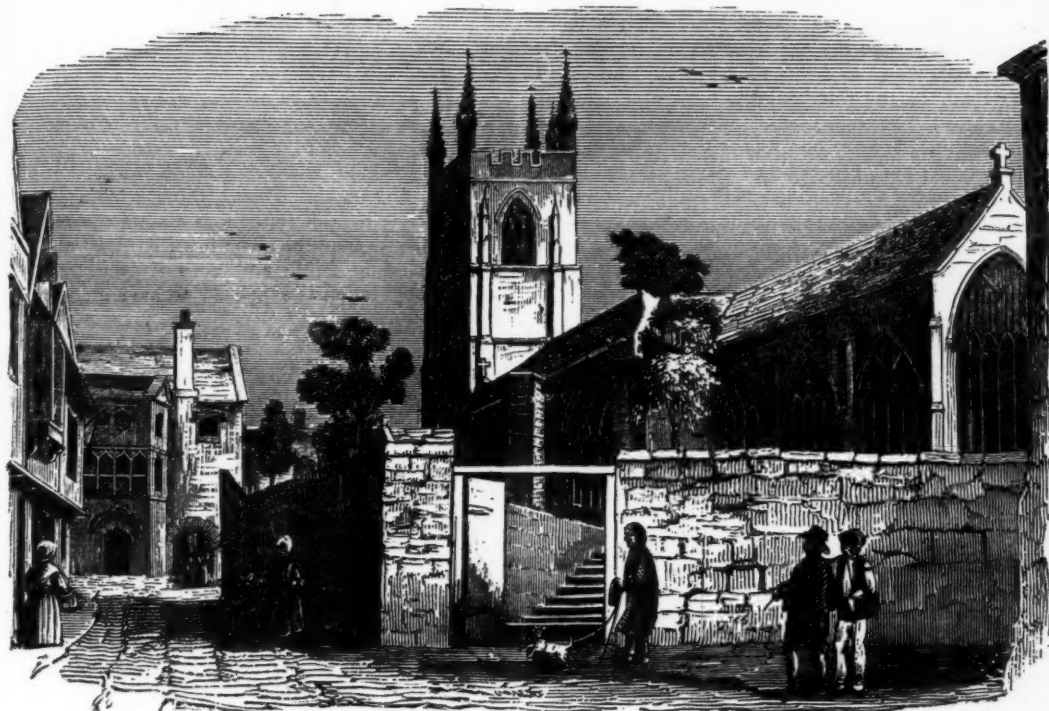
It was, then, by such means as these that Louis the Fourteenth attempted to root out Protestantism from the land of France. During the subsequent wars in which he was engaged, he gradually relaxed the laws against the Protestants; but he could not undo the serious injury already done to the country by the expatriation of such a vast body of industrious artisans, through the Revocation of the Edict of Nantes; and there are many acute persons who think that this unrighteous proceeding was one of the numerous causes that led, many years afterwards, to the French Revolution, by exciting, in the minds of the French people, a hatred of the Jesuits and priests, through whose influence, principally, the revocation was brought about.

TO A FRIEND IN SORROW.

Oh! we long have loved and often met with bosoms beating
light, [bright,
When the Spring that burst around us was smiling fair and
When the bark of hope bore gaily down the glittering stream
of life, [strife,
Nor coming clouds foretold of its course through storms and
Oh! we long have loved, and often met—but ne'er till now
in sorrow, [fallow;
For care along our flowery path at length has drawn his
I thought of all that we had been when I kissed thy pallid
cheek, [could not speak.
And thy trembling form, that grief had changed, I saw, and
Yes! we long have loved in sunshine, but ne'er till now I
knew
How deep affection's root 'neath the shade of sorrow grew;
For friendship, in the bloom and spring of life begun,
A lovelier tint shall wear in the Autumn's mellowing sun.
With interchange of deeper thought, with holier wishes
fired, [inspired,
E'en the chilling breath of Winter shall seem with warmth
And while the brightness of our morning fades to evening's
gray,
We have a beacon sure beyond, to light our sinking day.—J. F.

ALL amusements which consist in inflicting pain upon animals, such as bull-baiting, cock-fighting, &c., are purely wicked. God never gave us power over animals for such purposes. I can scarcely conceive of a more revolting exhibition of human nature, than is seen when men assemble to witness the misery which brutes inflict upon each other. Surely nothing can tend more directly to harden men in worse than brutal ferocity.—WAYLAND.

PLYMOUTH AND DEVONPORT.



ST. ANDREW'S CHURCH, PLYMOUTH.

I.

There is no pause
To the huge labours o. that Arsenal
Whose foot the *Tamar* laves. There science lays
The solid keel, and on it rears a frame
Enduring, fair, magnificent! The woods
Of Europe, Asia, Africa, devote
Their mightiest foliage to raise the vast,
The thunder-bearing structure; till, at last,
By genius nobly formed, the finished ship
Is ready for th' impressive launch. The day
Arrives; the Atlantic tide is swelling high
To place her on its bosom. O'er her decks
The streamers wave all gallantly, around
Enlivening music floats, while myriads crowd
Where the bold vessel on her rapid plane
Sits proudly. Hark! the intrepid artisans
Remove her last supports;—a breathless pause
Holds the vast multitude;—a moment she
Remains upon her slope,—then starts,—an now,
Rushing sublimely to the flashing deep,
Amid the shouts of thousands she descends,
Then rises buoyantly, a graceful pile,
To float supinely on the blue *Hamoaze*,
Till England the winged miracle shall send
To bear her dreaded banner round the globe.—CARRINGTON.

CARRINGTON, born and bred in the immediate vicinity of Devonport, thus speaks of the building and launching of those stupendous machines which are the pride of a maritime country like our own: nor is it surprising that a tone of enthusiasm should pervade the description; for there are but few productions of man more wonderful and admirable than a large ship, completely rigged and fitted for sea.

Plymouth and Devonport are situated at the south-west corner of the county of Devon. Plymouth has long been an important town,—indeed it was so before Devonport was in existence,—but when Plymouth became a great naval station, and when all the necessary arrangements were made for building ships in the neighbourhood, the docks became gradually surrounded by houses, the residences of those employed therein; and thus a little town sprang up, which obtained the name of Plymouth Dock. But so rapidly did its population and its importance increase, that in

1824 his Majesty King George the Fourth gave to the town the name of *Devonport*, as it seemed no longer fitting that it should continue to appear as a mere appanage to Plymouth. It thus appears that the two towns of Plymouth and Devonport are so intimately united and connected that it would not be easy to treat of either one separately. We propose, therefore, in three or four articles, to notice, 1st, the general position of the two towns with respect to the British Channel; 2nd, the most important events in their history; 3rd, the Government establishments connected more or less with the Royal Navy; and 4th, the principal objects (not naval) which usually attract the attention of the visitor in these towns.

In looking at a map of that part of the British Channel contiguous to Devonshire and Cornwall, we see that a small arm of the sea, or bay, separates the coast line of the two counties. This bay may be considered as the mouth of the river Tamar, which, as we stated in two articles relating to it*, separates the two counties nearly throughout its whole length. Or it might perhaps be more correct to say, that it is a small bay into which the rivers Tamar and Plym empty themselves. This bay is termed Plymouth Sound. From the Mewstone, at its eastern margin, to Penlee Point, at the western, is a distance of about three miles and a half; and the depth of the bay, from north to south, is about four miles. Across the Sound, at about a mile from the entrance, is the celebrated Breakwater, a description of which was given in the first volume of the *Saturday Magazine*. The object of this stupendous undertaking was to afford a shelter to the ships in the Sound and harbour from the storms which frequently rage in the British Channel.

Beginning at the Mewstone, a solitary rock at the eastern margin of the sound, we proceed along the eastern shore to the north-east corner of the Sound. Here we find a body of water called the

* See *Saturday Magazine*, Vol. XVI., pp. 163, 178.

Catwater, which may be deemed the mouth of the river *Plym*. The entrance to the *Catwater* is defended by Mount Batten, on the south-east, and by Plymouth Citadel, on the north-west. Having crossed the *Catwater*, we enter a sort of creek or basin called Sutton Pool. Round this pool the town of Plymouth is built, and the pool may be deemed the trading port for Plymouth. We are now at the north part of Plymouth Sound; and, proceeding westward from Sutton Pool, a distance of a mile brings us to Mill Bay, another indentation of the Sound; and the whole shore from Sutton Pool to Mill Bay is occupied by a fine open parade called the *Hoe*. Mill Bay is separated from another arm of the sea, called Stonehouse Creek, by a long narrow neck of land, ending in a point of land called Devil's Point. A narrow strait, called Crimble or Cremil Passage, separates Devil's Point from Mount Edgumbe, which brings us to the western side of Plymouth Sound. Mount Edgumbe is a hill, with a private mansion on its brow, and is deemed one of the most lovely spots in England. At about an equal distance from the *Hoe*, Devil's Point, and Mount Edgumbe, is a little island in the midst of the Sound, called Drake's Island. Passing from Mount Edgumbe towards the south-west, we arrive at Cawsand Bay; and having crossed this, we gain Penlee Point at the western extremity of Plymouth Sound. We have thus skirted Plymouth Sound from the Mewstone to Penlee Point, a distance of about ten or twelve miles, without reckoning the indentations, creeks, &c.

We have said that at the north-west corner of the Sound a strait, called Crimble Passage, separates Devil's Point from Mount Edgumbe. This strait is the entrance to the Hamoaze, one of the finest royal harbours in England. On entering the Hamoaze the towns of Stonehouse, Devonport, and Stoke Damerel are seen on the right. Stonehouse occupies the neck of land which separates Mill Bay from Stonehouse Creek. Devonport is to the north-west of Stonehouse Creek, and occupies the most conspicuous part of the Hamoaze; and Stoke Damerel is situated to the north-east of Devonport. From a little village, forming a northern suburb of Devonport, and called Morice Town, is a ferry across a narrow part of the Hamoaze to Torpoint, on the Cornish side; and a succession of creeks lead round, in a tortuous line, from Torpoint to Mount Edgumbe, the point from whence we started. We have now skirted Plymouth Sound and the Hamoaze, and noticed the relative positions of Plymouth and Devonport, both with regard to each other and to the surrounding objects. This will prepare us for a slight sketch of the rise and history of the two towns.

Plymouth was anciently called Sutton (*i.e.* south town), but it appears to have been known by the name of Plymouth as long back as 1383. It is described by Leland as having been, in the reign of Henry the Second, a "mere thing as an inhabitation for fishcars;" but by the year 1254, it had become of so much importance that a market was established here. The important position of Plymouth occasioned it to be often attacked by the French; and we read that it was assaulted five several times during the fourteenth century. The inhabitants, therefore, in the early part of the following century, petitioned for the means of defending their town from danger; they described Plymouth as a great port for the harbour of vessels. After waiting thirty years they obtained certain privileges, among which was the grant of a toll on all merchandize, to enable them to build walls and towers and other defences for the town.

Leland visited Plymouth in the reign of Henry the Eighth, and from him we learn that "the mouth of

the gulph where the shippes of Plymouth lyeth is waulld on eche side, and chained over in tyme of necessitie; on the south-west side of the mouth is a block-house, and on a rocky hill hard-by it is a strong castle quadrate, having on each corner a great round tower. It seemeth to be no very old peace of worke." Before this period Plymouth had become of note, both as a town and as a port. It returned members to Parliament in the reign of Edward the First. Hawkins, Drake, and Gilbert, three celebrated navigators, were at different times among the members returned for Plymouth. The town received an act of incorporation in 1439; and even sixty years before this, the population is supposed to have amounted to 10,000.

Considered as a port, Plymouth was often a starting-point for many naval expeditions. Edward the Black Prince sailed from thence, in 1355, on the successful expedition which terminated in the victory of Poitiers; and on his return, he landed at Plymouth, with the French king and the Dauphin as his prisoners. The Earls of Warwick, Clarence, Pembroke, and Oxford landed here with a force, during the troubles of the York and Lancaster factions. Catherine of Arragon landed here, on her arrival in England. The various exploratory and naval expeditions of Frobisher, Drake, Gilbert, Cumberland, Hawkins, Carlisle, Grenville, and Cavendish, sailed from Plymouth.

In the reign of Henry the Eighth the inhabitants complained of the injury done to the harbour by the rubbish brought from the Cornish tin-mines and works. It was stated that at one time ships of 800 tons could enter the harbour at low water; but that at the time the inhabitants made the complaint, ships of 100 tons could scarcely enter. In consequence of these representations, an act was passed in 1531, imposing heavy penalties on the proprietors of tin-works who neglected to comply with certain orders issued. It appears that this act was not productive of the desired effect; for another act was subsequently passed, to clear the harbour by other means.

The Spanish Armada appeared off Plymouth in 1588, when Don Medina, the Spanish Admiral, in the confidence of conquest, is said to have selected Mount Edgumbe for his future residence. The port of Plymouth equipped seven ships and one fly-boat against this formidable fleet, being a greater number than was furnished by any port except London.

During the whole of the civil war Plymouth was in the hands of the Parliament, who retained it even at the time when all the rest of the west of England was in the possession of the royal forces. The town and the surrounding fortifications were commanded by the Earls of Ruthven and Stamford and Sir Alexander Carew. In September, 1643, Colonel Digby and the Royalists commenced a blockade at Plymouth; and a few weeks afterwards Prince Maurice advanced with his whole army, and laid formal siege to the town, taking up his positions at Plympton, Plymstock, Cawsand, and other places in the neighbourhood. Colonel James Wardlaw, the Governor of Plymouth, took possession of Drake's Island and the fort upon it, with the castle and magazine, then under the charge of the mayor, and entrusted them to approved parliamentary officers. All the inhabitants of the town were then required to take a vow and protestation to defend the towns of Plymouth and Stonehouse, the fort and the island, to the uttermost, and this protestation was sent up, and registered in parliament. After several attempts to gain the town, the Royalists were forced to raise the siege and to retire.

On the following April hostilities recommenced, and a constant but unsuccessful series of attempts were

made on the town by the Royalists. It was attacked by Sir Richard Grenville in April; again by the same officer a few days afterwards; a third time by him in July; by Prince Maurice soon after this; and by the king in person, September the 9th, 1644. The town refused to surrender to the king; and he therefore left it, and commanded Sir Richard Grenville to maintain a strict blockade. From September, 1644, till January, 1646, this blockade was continued, repeated attempts being made in the interim to gain possession of the town. But nothing could induce the townsmen to yield, and on the 10th of January they saw themselves relieved from the blockading army.

During all these contests Drake's or St. Nicholas' Island, was always deemed an important part of the fortification of Plymouth. A chapel was early built on it: this was afterwards ordered to be fortified, for we meet, in the proceedings of the Privy Council, 1548, with a letter, the purport of which was to Marvelle of their (*i.e.* the inhabitants of Plymouth) unwillingness to procede in the fortifyinge of St. Michaelle's chappelle to be made a bulwarke, and when they alleage the pluckyng downe of that chappelle to the foundation, they were answered, the same beinge made upp againe with a wall of turfe, should neither be of less efecte or strength, nor yet of such great coste as they intended, and therefore eftsones the lords desired them like good subjectes to goe in hande with that worke accordinglie, as they might thereby be esteemed that they tender the kinges Ma^{ties} pleasure, and their owne sureties and defence chiefteste.

From the time of the Restoration there were no historical events of any importance which need detain us, with respect to Plymouth. We shall therefore here quit this part of the subject; and in our next paper speak of the rise of the dock-yard on the eastern bank of the Hamoaze, and the consequent growth of the now important town of Devonport: we shall then be in a proper condition to understand the numerous Government establishments situated at Plymouth and Devonport.

GARDEN HERBS. No. VI.

PARSLEY, (*Apium*).

THIS useful and well-known herb has a peculiarity which distinguishes it from all other vegetables, and that is, the length of time which its seed requires to remain in the ground before it shows any sign of vegetation. It is observed that old seed comes up earlier than new; but it generally remains six weeks in the ground before the young plants appear. The seed does not begin to vegetate under forty or sometimes even fifty days.

This plant is biennial, or of two years' continuance, and is very hardy, easily resisting cold and heat. It is said to be a native of Sardinia, and to have been introduced from thence about the middle of the sixteenth century; but this account seems to be disproved by Pliny's description of Sardinia parsley, which he states to be of venomous quality. However this may be, parsley is now so completely naturalized in various parts of England and Scotland as to excite a doubt whether it may not be indigenous to our soil. This plant was not unknown to the Greeks, but is said to have received its distinctive name (*petroselinum*) from Dioscorides, on account of its supposed medicinal qualities. The Romans esteemed it highly for culinary purposes; for Pliny tells us that it was in great request with all classes of people, who took it in large bunches in their pottage; and that there was not a salad or sauce sent to table without it; and that all persons were pleased to have their meat forced with this herb.

Gerard spells it *parsele*, *parsey*, and *parsley*, and says it is "delightful to the taste, and agreeable to the stomacke." His description of the two species common in our gardens is so good that we adopt it:

"The leaves of garden parsey are of a beautiful greene colour, consisting of many little ones, fastened together, divided most commonly in three parts, and also snipt round about the edges; the stalke is above one cubit high, slender, something chamfered, (channelled,) on the top whereof stand spoked rundles, bringing forth very fine little flowers, and afterwards small seeds, somewhat of a fiery taste: the root is long and white, and good to be eaten. There is another garden parsley, in taste and vertue like unto the precedent: the only difference is, that this plant bringeth forth leaves very admirably crisped or curled like fans of curled feathers, whence it is called *Apium crispum sine multi fidum*, curl'd parsey. It is sown in beds in gardens; it groweth both in hot and cold places, so that the ground be either by nature moist, or be often-times watered: for it prospereth in moist places, and is delighted with water, and therefore it naturally cometh up near to fountains and springs. Fuchsins writeth that it is found growing of itself in many fenny places in Germany. The leaves are very pleasant in sauces and broths."

Parsley has a fusiform root, like that of the radish or carrot, and there is a variety of it, extensively cultivated in Holland, which has large roots, similar to those of the carrot, and which is brought to market in bundles for sale in the same manner as that vegetable. This species is largely used by the Dutch in their favourite dish, "water souche," being boiled with what are called Dutch plaice, or flounders. It is likewise considered to be of great service in dropsies, and many other complaints, and is therefore highly esteemed by the Dutch.

The small smooth-leaved parsley, described by Gerard, was the first known in this country. It is now little cultivated; for the better flavour, as well as the more handsome appearance of the curled sort, has caused that species to be generally preferred. There is also another reason for banishing smooth-leaved parsley from our gardens, which is its near resemblance to a poisonous weed, called fool's parsley, or lesser hemlock, (*Aethusa cynapium*), frequently infesting our gardens and fields. So much do these plants resemble each other, that, were they growing together, they might be made use of indiscriminately, and produce much mischief. There is certainly a slight difference both in the form and colour of the leaf, but not sufficient to attract the notice of an unobservant person, neither would the peculiar odour of the fool's parsley, which differs very much from that of the true, be discovered when mixed with the latter herb. There is no danger of the plants being confounded when they are in blossom; for any one who has noticed the flowers of both will be readily struck with the singular appendage to the blossom of the fool's parsley, as being altogether different to that of the cultivated sort. Under every partial umbel of blossoms in the fool's parsley hang three long, narrow, sharp-pointed leaflets, commonly termed the *beard*, which have a very curious appearance, and present a great contrast to the delicate *involucrum* of the true parsley, which consists of a few short leaflets, as fine as hairs.

Ancient authors tell us, that when fish became sickly in ponds or stews, it was a common practice to throw parsley into the water, which greatly revived them. This herb is also prescribed as an excellent remedy for the rot in sheep, provided they are fed with it twice a week, for two or three hours each time. This specific has been tried in Hampshire and in Buckinghamshire, with some success, and large quantities of the herb have been raised for the purpose at different times. Its culture was recommended

and encouraged some years ago by the society for the encouragement of arts. The fondness of hares and rabbits for parsley, however, and the invitation which is held out to them to visit and overrun the farms where this herb is extensively grown, seems to be an obstacle to its general cultivation. In addition to the virtues which this herb is said to possess in curing several of the diseases with which sheep are visited, it also adds to their value, by improving the flavour of the mutton.

The medicinal uses of parsley are not many. Like most other herbs, its qualities were either exaggerated by ancient writers, or the more simple way of living in former times rendered these humble remedies more efficacious than we find them to be at present. A decoction of the leaves is said to be a good sudorific; the seeds are commended as carminative and diuretic; the root, as aperient. Tragus states that the seeds, steeped in white-wine, with anise and carraway seeds, and boiled with an equal weight of the roots, are good for the dropsy, the jaundice, and other complaints. The distilled water of parsley partakes of the virtues of the plant, and contains a small portion of essential oil.

Parsley is sown early in the spring, and generally in drills round the borders of the kitchen garden. By taking care that only a third part of the crop shall be cut at one time, a succession may be kept up, and the parsley will be the stronger and better for every cutting, and more capable of resisting severe weather, than if allowed to remain from a summer's growth. The better way, however, to get a supply all the year round is to prepare a bed in good clean ground, and sow the parsley in drills, in the usual manner, keeping it cut in succession as it is required, and when severe frost sets in, covering the bed with straw or peas-haulm till after the thaw takes place. By taking this precaution, we may obtain fresh growing parsley at any period of the year, and have our soups flavoured, and our cold meats garnished as usual with this much-admired herb. When the crop of parsley has failed, either from the severity of the weather, or some other cause, it will be convenient to have a resource in the dried form. This herb cannot be dried in the same way as others; but it may be made brittle by being placed in a tinned roasting-screen close to a large fire, when it should be rubbed fine, and put in glass bottles for use. Parsley should be largely used where onions are employed in seasoning, as it helps to qualify both the smell and taste of that strong root.

SPREAD OF BRITISH MANUFACTURES.

I MAY note a remarkable fact, to show how much we and the Afghans are mutually interested in making the Indus a cheap channel of trade. Syud Keramut Ali, in 1834, got from merchants with whom he was intimate, musters of all the manufactured "Russian goods" imported via Bokhara, and were then selling at the usual good profit in the Cabbul bazaar. I lately gave a set of these to a gentleman interested in our trade with the East, when he ascertained from an experienced merchant, to whom they were forwarded, that more than two-thirds of them were of Glasgow and Manchester make.—CONOLLY'S *Journey to the North of India*.

If you do good with pain, says Saint Chrysostom, the pain flies off and the good remains.

THE voluptuary confesses that, were it not for the fear of being laughed at, it were worth while, even on the score of pleasure, to be virtuous.

If it is dangerous to be convinced, it is dangerous to listen.

AURORA.

O'er yon beesting cliffs afar
Wheels the Sun his golden car;
Bashful Twilight flits away
From the radiant orb of day;
Lo! Aurora starts from sleep,
Blushing yet her rest to keep;
And fair Nature, Earth to bless,
Smiles in all her loveliness!

'Tis the mild and soothing hour
When, their downy slumber breaking,
(Ere the world resumes its power,)

Health and Innocence are waking:
Buoyant trip their nimble feet
From the green embowered retreat;
Up the mountain's steepy side
Swift the beauteous maidens glide;
Clearer lustre, from the skies,
Quickens in their gladdened eyes,
And a purer bloom they wear
From the kiss of mountain air;
Where they tread, the flowrets gay,
Scatter dew-drops in their way,
Dearer each than burnished gem
On a regal diadem.

Yes, when lovely flowrets bending,
Weep the lucid tears of morn,
Monarchs, all their jewels blending,
Cannot thus their crowns adorn!—

Hark! the happy skylarks sing,
Light of heart, and light of wing;
Theirs the brisk and blithesome measure
That attunes the soul to pleasure
As they dance along the sky,
In their spirit's ecstasy;

See, yon lingering warbler floats
O'er her couch of purple heather,
Trilling short some sweet fond notes;

Now, she links them all together:
For her kindled eyes are turning
Where the sun's new lamp is burning;
Louder now her song, and sweeter,
And her flight is braver, fleet,
High in heaven's supreme dominion
Carolling the clouds among,
While her light and trembling pinion
Beats the measure of her song.

Where are Guilt, and Pride, and Power,
At this mild and soothing hour!
Interest, too, whose selfish mood
Chains the heart, and chills the blood!
Where is Folly's giddy throng,
Who the festive rites prolong,
Or the mazy dance entwine
Round the foot of Fashion's shrine?
—Guilt has slunk to sleepless bed;
Pride has bowed his fevered head;
Sealed is yet the Tyrant's sight
From the scathing glance of light;
And the Miser's sordid brain
Dreams his treasure o'er again:
They that quaff wine's maddening bowl
Forge the fetters of the soul;
They that dance the hours away,
Night of all her balm beguiling,
List not to the lark's sweet lay,
When the rosy Morn is smiling.

REV. T. A. HOLLAND.

THE pith of conversation does not consist in exhibiting your own superior knowledge on matters of small importance, but in enlarging, improving, and correcting the information you possess, by the authority of others.—SCOTT.

HE mourns the dead who lives as they desire.

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.

Sold by all Booksellers and News-vendors in the Kingdom.